الأربعين النبوية في الاستغفار

Forty Prophetic Ḥadīth

Regarding

Istighfār

Seeking Forgiveness

Hazrat Aqdas Mawlānā Muftī Ahmed Khanpuri Sahib

May Allāh preserve him

Former Head Muftī and Present Shaykh ul-Ḥadīth,

Jāmiᶜah Islāmiyyah Dabhel

Sirājul ʿUlūm Institute

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بسم الله الرحمن الرحيم

TRANSLATOR'S NOTE:

By the grace of Allāh *Taʿālā*, we, along with several students of Dārul ʿIlm Nabawī, Sirājul ʿUlūm Institute and Baitul ʿIlm, Dārul Imān Institute [Barbados] translated different sections of this compilation. In this English version, we added the translation of all the Arabic *duʿās*. May Allāh *Taʿālā* accept this effort and make it a means of our salvation.

We would also like to take this opportunity to thank all those who assisted in editing this translation, especially *Muftī* Mujahid Dan Lubrin of St. Lucia, *Muftī* Reza Deonarine, *ʿĀlimah* Umm Rufaidah and *ʿĀlimah* Umm Nusaibah of Trinidad, and *Shaikh* Yusuf Yaseen and his sister Maryam of USA. May Allāh *Taʿālā*, reward them all in this life and the next. *Āmīn*.

Muhammad ibn Suleman Chothia
Islamic Research Center
Sirājul ʿUlūm Institute
1st Rajab 1442/13th February 2021

Transliteration Key

ء	’ (a slight catch in breath)	ط	ṭ
ا ٓ	ā (elongated sound)	ظ	ẓ (heavy dh, with full mouth)
ب	b	ع	ʿ, ʿa, ʿi, ʿu (like two a’s, e’s or o’s from deep throat)
ت	t	غ	gh (like French r, with full mouth)
ث	th (as in thin)	ف	f
ج	j	ق	q (a guttural q, with full mouth)
ح	ḥ (tensely breathed h)	ك	k
خ	kh (ch in Scottish loch, with full mouth)	ل	l
د	d	م	m
ذ	dh (the soft th in the)	ن	n
ر	r	و	w
ز	z	وْ ُ	ū
س	s	ه	h
ش	sh	ي	y
ص	ṣ (heavy s, with full mouth)	يْ ِ	ī
ض	ḍ (heavy d, with full mouth)		

بسم الله الرحمن الرحيم

الأربعين النبوية في الاستغفار

Preface

In the Name of Allāh, the Beneficent, the Merciful

حامدا و مصليا و مسلما

The importance of *du^cā* (supplication) is very clear in the teachings of the Qur'ān Karīm. Duʿās (supplications) have been taught in the Qur'ān, and the *āḥādīth* of the Messenger ﷺ are replete with the virtues of supplication. *Istighfār* (seeking forgiveness) is a special type of *duᶜā* (supplication). [*Istighfār*] means to beg Allāh for forgiveness for one's sins and shortcomings.

'*ᶜAbdiyyah*' (servitude) is the highest ranks of the *maqbūlīn* and *muqarrabīn* (accepted and close servants). Since *duᶜā* (supplication) is the highest manifestation of *ᶜabdiyyah* and servitude, then according to the statement of the Prophet ﷺ (i.e., "There is nothing more noble to Allāh Taᶜālā than supplication," [At-Tirmīdhī: 3370]) the most noble and honorable action (*ᶜamal*) and state (*aḥwāl*) of a person of *imān* is *duᶜā* (supplication).

It is a common misconception that repentance (*tawbah*) and seeking forgiveness (*istighfār*) is only the duty of sinners and they are the only ones in need of it. The reality is that the condition of the *muqarrab* (close) servants, including the Prophets (peace be upon them), who are protected from sin (*maᶜṣūm*), is that despite

doing everything, they still perceive that the right of servitude to Allāh Taᶜālā was not fulfilled at all. Thus, they continuously repent and seek forgiveness. They even consider their *ṣalāh* [to be something] worthy of seeking forgiveness for. It is transmitted in *āḥādīth* that the Leader of the Prophets, himself ﷺ, would, in one day, rather, in each sitting, seek forgiveness one hundred times. Along with practicing this, he ﷺ mentioned countless virtues and benefits of seeking forgiveness and repenting. Here the essence of some verses and *āḥādīth*, as well as their summaries are presented:

Istighfār (Seeking Forgiveness) and *Tawbah* (Repentance):

1. They are a cause for rains of mercy [to descend].
2. They are a means of increasing wealth and children.
3. They bring about an increase in power and strength.
4. They necessitate blessings (*barakah*) in the modes of earning.
5. They guarantee safety from the divine punishment.

Istighfār (Seeking Forgiveness):

6. It is the best *du ͑ā* (supplication).
7. It is the means of polishing and brightening the hearts which have become rusted due to sins.
8. It causes one to truly embrace success.

9. It is the most beloved to Allāh.
10. It is an antidote for sins.
11. It is a means of forgiving all sins, even if it is the sin of fleeing from a battle.
12. It becomes a light in one's book of good deeds which continuously shines.
13. The 'Leader of *Istighfār*' is a cause for entry into *Jannah* (Paradise).
14. The book of good deeds of the one who seeks forgiveness abundantly will become a means of joy.
15. It is a stage (*maqām*) of glad tidings and happiness.
16. [Through *Istighfār*,] Allah makes all difficulties easy.
17. [Through *Istighfār*,] He presents a path to salvation from all predicaments.
18. [Through *Istighfār*,] He provides sustenance (*rizq*) from unimaginable avenues.
19. The person who says **رَبِّ اغْفِرْ لِيْ** thrice in *sajdah* (prostration), is forgiven before he raises his head.
20. The one who makes it a habit to seek forgiveness for the believing men and women twenty-seven times a day becomes a person whose supplications are answered (*mustajāb al-daᶜwāt*), and the people of the earth are sustained due to such people.
21. The one who seeks forgiveness for the believing men and women is given a reward in exchange for every man and woman.

22. The one who seeks forgiveness sixty times every day is not written from amongst the neglectful (*ghāfilīn*).
23. Seven hundred sins are forgiven by seeking forgiveness seventy times.
24. The one who continuously seeks forgiveness is not considered one who is persistent in sinning even if he commits sins seventy times a day.
25. The ones who seek forgiveness are the best individuals of the *ummah*.
26. Allāh -out of love and compassion- is amazed by the one who seeks forgiveness.
27. The one who repents from sin becomes like the one who has no sin in his records.
28. The honorable Anas ibn Mālik said that a man came and said, "O Messenger of Allāh, I have sinned." The Prophet ﷺ said, "Seek forgiveness." He said, "I do seek forgiveness, but then I end up committing sins again." He ﷺ said, "When you sin again, then seek forgiveness again." The man said, "Then I sin again." He ﷺ said, "Then continue to seek forgiveness until Shayṭān fails and loses hope."

This was a brief mention of some of the virtues of *istighfār* and *tawbah* in the Qur'ān and *āḥādīth*, which are otherwise very difficult to encompass. These virtues, exhortations, and the current situation that we find ourselves in, dictate that we seek forgiveness in abundance.

One should note that this (compilation) is not only about *istighfār*, but in its wake, the noble Prophet ﷺ also beseeched for countless blessings related to one's *dīn* (religion) and *dunya* (worldly matters), the abridged version of which has been listed at the end of the booklet.

Therefore, it is requested that all Muslims, and especially the *ᶜulamā* (scholars), *ṭalabah* (students of sacred knowledge) and those respectable brothers connected to *daᶜwah* and *tablīgh*, make these *ma'thūr* (Prophetically transmitted) words of *istighfār* their daily litany and that they seek forgiveness abundantly in all situations and times.

May Allah grant all of us the *tawfīq* (Divine ability) and *saᶜādat* (honour) to do this, and may He favour us with His Pleasure. *Āmīn*.

(*Hazrat Aqdas Muftī*) Ahmed Khanpuri (*Sahib*)
(May his blessings continue.)
Friday, 23rd *Jumādal-'Ūlā* 1442 AH
8th January 2021 CE

فَاذْكُرُوْنِيْ أَذْكُرْكُمْ

So, remember Me, I will remember you.

{Al-Baqarah: 152}

اَلدُّعَاءُ مُخُّ الْعِبَادَةِ

Supplication is the essence of worship.

[Tirmidhī #3371]

اُدْعُوْنِيْ أَسْتَجِبْ لَكُمْ

Call upon Me, I will answer you.

{Ghāfir: 60}

Twenty Qur'ānic Verses of *Istighfār* (Seeking Forgiveness)

I seek refuge in Allāh from Satan the accursed.
In the Name of Allāh,
The Most Beneficent, the Most Merciful.

1) Our Lord make us subservient to You, and make from our progeny a nation that is also subservient to You, and teach us our rites (the manner in which we should worship You) and accept our repentance. Indeed You- and You alone- are the Most Pardoning, the Most Merciful. {2:128}[1]

2) We have listened and we have obeyed. (We ask) Your forgiveness, O our Lord, and to You is our return. Allah does not task any soul beyond its capability, it shall have [the consequences of] whatever [good] it has earned, and it will bear [the consequences of] whatever [evil] it has earned. O our Lord do not hold us accountable if we forget or make a mistake. O our Lord, do not place on us such a burden as You placed on those before us. O our Lord, do not place upon us a burden which we do not have the strength to bear. Wipe away [our sins], forgive us, and have mercy upon us. You are our protector, so assist us against the disbelievers. {2:285-286}[2]

[1] This is a request from the tongues of *Sayyidunā* Ibrāhīm عليه السلام and *Sayyidunā* Ismāʿīl عليه السلام, that their children and future generations become habitual in obedience and dutifulness.

[2] It is necessary to refrain from intentionally sinning and transgressing, and in the case of committing a wrong, it is necessary to seek forgiveness immediately. A point to note here, is that in these *duʿās* we have even been taught to seek forgiveness from unintentional errors and blunders.

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

بِسْمِ ٱللهِ ٱلرَّحْمٰنِ ٱلرَّحِيْمِ

١. رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً
مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ
أَنْتَ ٱلتَّوَّابُ ٱلرَّحِيْمُ. (١٢٨) [البقرة]

٢. سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيْرُ
(٢٨٥) لَا يُكَلِّفُ ٱللهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِنْ
نَّسِيْنَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا
حَمَلْتَهُۥ عَلَى ٱلَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِۦ ۚ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنْتَ
مَوْلَٰنَا فَانْصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكٰفِرِيْنَ. (٢٨٦) [البقرة]

3) O our Lord, indeed we have believed, so forgive our sins, and save us from the punishment of the fire. {3:16}[3]

4) O our Lord, forgive our sins and our transgressions in our matter, make firm our feet, and assist us against the disbelievers. {3:147}[4]

5) O our Lord, forgive our sins, and expiate from us our evil deeds, and grant us death (so that we may be) with the righteous ones (in the hereafter). {3:193}[5]

6) O our Lord, we have wronged ourselves, if You do not forgive us and do not have mercy upon us, we will definitely be from amongst the losers. {7:23}[6]

[3] A lesson that is learnt from the context of this *duʿā*, is that even after giving one's life and wealth in the path of Allāh, one should still get up in the last portion of the night, and seek forgiveness.
[4] In this *duʿā* there is a request for forgiveness of sins, being steadfast on the true path, and victory over the enemy.
[5] This is a request and *duʿā* to be enlisted with the righteous people along with forgiveness of shortcomings and a pleasant outcome.
[6] This is the *duʿā* of the father of mankind, *Sayyidunā* Ādam عليه السلام, in which these words of repentance were taught by Allāh, and through which there is a higher expectation of acceptance of repentance.

٣. رَبَّنَآ إِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ ٱلنَّارِ. (١٦) [آل عمران]

٤. رَبَّنَا ٱغْفِرْ لَنَا ذُنُوْبَنَا وَإِسْرَافَنَا فِيٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنْصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكٰفِرِيْنَ. (١٤٧) [آل عمران]

٥. رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ. (١٩٣) [آل عمران]

٦. رَبَّنَا ظَلَمْنَآ أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ ٱلْخٰسِرِيْنَ. (٢٣) [الأعراف]

7) Glorified are You. I repent to You and I am the first of the believers. {7:143}[7]

8) You are our Guardian, so forgive us and have mercy upon us; You are the best amongst those who forgive. {7:155}[8]

9) O my Lord, I seek refuge with You from asking You about that which I have no knowledge of. If You do not forgive me and do not have mercy upon me, I will definitely be from amongst the losers. {11:47}[9]

10) O our Lord, forgive me, my parents and the believers on the day when reckoning shall commence. {14:41}[10]

[7] After being unconscious from the manifestation of Allāh, when *Sayyidunā* Mūsā عليه السلام recovered, he sought repentance with these blessed words.
[8] The method of requesting pardon from immoderation has been taught [in this verse] on the tongue of *Sayyidunā* Mūsā عليه السلام.
[9] Extremely emotional words of *duʿā* and repentance have been taught in this verse on the tongue of *Sayyidunā* Nūḥ عليه السلام.
[10] This is a valuable gift of *duʿā* from the tongue of *Sayyidunā* Ibrāhīm عليه السلام for the forgiveness of parents and believers on the day of reckoning.

٧. سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ ٱلْمُؤْمِنِيْنَ. (١٤٣) [الأعراف]

٨. أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَٱرْحَمْنَاۖ وَأَنْتَ خَيْرُ ٱلْغٰفِرِيْنَ. (١٥٥) [الأعراف]

٩. رَبِّ إِنِّيٓ أَعُوْذُ بِكَ أَنْ أَسْئَلَكَ مَا لَيْسَ لِيْ بِهٖ عِلْمٌۖ وَإِلَّا تَغْفِرْ لِيْ وَتَرْحَمْنِيٓ أَكُنْ مِّنَ ٱلْخٰسِرِيْنَ. (٤٧) [هود]

١٠. رَبَّنَا ٱغْفِرْ لِيْ وَلِوٰلِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ ٱلْحِسَابُ. (٤١) [إبراهيم]

11) There is no deity besides you. You are pure. I have certainly been from among the wrongdoers.[11]

12) O our Lord! We have believed, so forgive us and have mercy on us. Indeed, You are the Best of those who show mercy.[12]

13) O my Lord! Forgive and show mercy. Undoubtedly, You are the Best of those who show mercy.[13]

14) "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is Oft-Forgiving, the Most Merciful.[14]

[11] This is the completely effective and revolutionary words of prayer made by *Sayyidunā* Yūnus عليه السلام, which brings about well-being even in the wake of an ocean of troubles and mountain of agonies.
[12] Using the blessing of *Imān* bestowed by Allāh as a means of an intermediary, a request of forgiveness and mercy was earnestly made in front of the Bestower.
[13] O Most Merciful of those who show mercy, I am seeking Your forgiveness and mercy by extending the bowl of a beggar (hands of need).
[14] After confession of his shortcomings, this is *Sayyidunā* Mūsā's عليه السلام request for forgiveness, and a certificate of pardon from Allāh. We should also keep this hope by supplicating with this *duʿā*.

١١. لَآ إِلٰهَ إِلَّآ أَنْتَ سُبْحٰنَكَ إِنِّيْ كُنْتُ مِنَ ٱلظّٰلِمِيْنَ. (٨٧) [الأنبياء]

١٢. رَبَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنْتَ خَيْرُ ٱلرّٰحِمِيْنَ. (١٠٩) [المؤمنون]

١٣. رَبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنْتَ خَيْرُ ٱلرّٰحِمِيْنَ. (١١٨)[المؤمنون]

١٤. رَبِّ إِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ فَغَفَرَ لَهٗ ۚ إِنَّهٗ هُوَ ٱلْغَفُوْرُ ٱلرَّحِيْمُ. (١٦) [القصص]

15) My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.[15]

16) My Lord, grant me the ability to be grateful for Your favour which You have bestowed upon me and upon my parents, and [grant me the ability to] carry out righteous deeds that You are pleased with, and make my offspring righteous. Indeed, I have turned to You in repentance and indeed I am of the Muslims (submitting to Your Will).[16]

17) Our Lord, forgive us and our brothers who have preceded us in faith and do not place any impurity in our hearts against those who believe. O our Lord! Indeed, You are the Most Forgiving, Most Merciful.[17]

[15] *Sayyidunā* Sulaimān عليه السلام asked for forgiveness and a magnificent kingdom (in this *duʿā*). We should also seek forgiveness and mercy through this *duʿā*. Similarly we should place our needs in front of the King of the Kingdoms and the Fulfiller of Needs while remaining hopeful of acceptance.
[16] This is an extremely valuable gift in the form of a comprehensive *duʿā* for divine guidance to become grateful for blessings and righteous in deeds and for rectifying one's progeny.
[17] This is a valuable and rare gift of an extremely effective *duʿā* and request for bringing about the spirit of unity and brotherhood in the *'Ummah*.

١٥. قَالَ رَبِّ ٱغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْبَغِيْ لِأَحَدٍ
مِّنْ بَعْدِيْۚ إِنَّكَ أَنْتَ ٱلْوَهَّابُ. (٣٥) [ص]

١٦. رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ
عَلَيَّ وَعَلٰى وٰلِدَيَّ وَأَنْ أَعْمَلَ صٰلِحًا تَرْضٰهُ وَأَصْلِحْ
لِيْ فِيْ ذُرِّيَّتِيْۚ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ ٱلْمُسْلِمِيْنَ.
(١٥) [الأحقاف]

١٧. رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوٰنِنَا ٱلَّذِيْنَ سَبَقُوْنَا بِالْإِيْمٰنِ
وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ إِنَّكَ
رَءُوْفٌ رَّحِيْمٌ. (١٠) [الحشر]

18) Our Lord, do not make us a test for the disbelievers and forgive us. Our Lord, verily, You, only You, are the All-Mighty, the All-Wise.[18]

19) Our Lord! perfect for us our light and forgive us. Verily You have power over everything.[19]

20) My Lord! Forgive me, my parents, the one who enters my home as a believer and all the believing men and women and do not increase the wrongdoers except in destruction.[20]

[18] This is a *duʿā* in the court of the Powerful and Wise Being, for protection from becoming a means of severe trials of the disbelievers and their experiments.
[19] A *duʿā* for completing one's radiance (*nūr*) and seeking forgiveness was asked.
[20] The method of seeking forgiveness for oneself, parents, and believing men and women, was taught on the tongue of *Sayyidunā* Nūḥ عليه‌السلام.

١٨. رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَٱغْفِرْ لَنَا
رَبَّنَآ ۚ إِنَّكَ أَنْتَ ٱلْعَزِيْزُ ٱلْحَكِيْمُ. (٥) [الممتحنة]

١٩. رَبَّنَآ أَتْمِمْ لَنَا نُوْرَنَا وَٱغْفِرْ لَنَآ ۚ إِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ. (٨) [التحريم]

٢٠. رَبِّ ٱغْفِرْ لِيْ وَلِوٰلِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا
وَّلِلْمُؤْمِنِيْنَ وَٱلْمُؤْمِنٰتِ ۚ وَلَا تَزِدِ ٱلظّٰلِمِيْنَ إِلَّا
تَبَارًا. (٢٨) [نوح]

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ،

كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ

إِبْرَاهِيْمَ، إِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ،

كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى اٰلِ

إِبْرَاهِيْمَ ، إِنَّكَ حَمِيدٌ مَّجِيدٌ.

Forty Prophetic Ḥadīth of *Istighfār* (Seeking Forgiveness)

1) (The Leader of *Istighfār*) O Allāh, You are my Lord, there is no god but You. You have created me and I am Your slave and I abide to Your covenant and Your promise to the best of my ability. I seek refuge with You from the evil of what I committed. I acknowledge Your blessings upon me and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You.[21]

2) O Allāh! I have considerably wronged myself. There is none to forgive the sins but You. So, grant me pardon from Yourself and have mercy on me. You are the Most Forgiving, the Most Compassionate.[22]

3) O Allāh, You are the Supreme Ruler and there is none worthy of worship but You. You are my lord and I am Your slave, I have wronged myself and I acknowledge my sin. Forgive me for all my sins for no one forgives sins but You.[23]

[21] Whoever reads this *duʿā* in the morning with sincerity, then dies on the same day, he will enter *Jannah* and whoever reads it in the evening, then dies that night, he will enter *Jannah*.
[22] Abū Bakr Ṣiddīq رضي الله عنه, asked the Prophet ﷺ, "Teach me a *duʿā* that I can read in *ṣalāh*." The Prophet ﷺ said, "Read this *duʿā*."
[23] This is part of a long *ḥadīth*. ʿAlī رضي الله عنه, narrates that whenever the Noble Prophet ﷺ commenced *ṣalāh*, he would recite this *duʿā*.

١. (سَيِّدُ الْاسْتِغْفَار) اَللّٰهُمَّ أَنْتَ رَبِّيْ، لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِيْ وَأَنَا عَبْدُكَ، وَأَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوْءُ لَكَ بِذَنْبِيْ، فَاغْفِرْلِيْ؛ فَإِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ. [البخاري: ٦٣٠٦، ٦٣٢٣]

٢. اَللّٰهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا، وَلَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ، فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَمْنِيْ، إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ . [البخاري: ٨٣٤]

٣. اَللّٰهُمَّ أَنْتَ الْمَلِكُ لَا إِلٰهَ إِلَّا أَنْتَ، أَنْتَ رَبِّيْ، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِيْ، وَاعْتَرَفْتُ بِذَنْبِيْ، فَاغْفِرْ لِيْ ذُنُوْبِيْ جَمِيعًا، إِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ. [مسلم: ٧٧١]

4) O Allāh, You are my Lord and I am your slave. I have oppressed myself and I acknowledge my sins. O my Lord, forgive my sins, indeed you are my Lord, and no one forgives sins but You.[24]

5) O Allāh, I beg You to forgive my sins. I seek Your guidance for what is right in my affairs. I turn to You in repentance, so grant me pardon. Verily You are my Lord.[25]

6) O Allāh, I beg forgiveness for those sins which I have returned to after having repented from them before You. I beg forgiveness for all the promises which I have made to You and I did not fulfil (them). I beg forgiveness for Your favours from which I drew strength only to use them in Your disobedience. I beg forgiveness for all those good actions that I intended only for Your sake, but later mixed other motives in them. O Allāh, do not humiliate me even though You do have full knowledge of me (my actions) and do not punish me even though You do have all power over me.[26]

[24] Regarding this *Istighfār*, Abū Hurairah رضي الله عنه narrates from the Prophet ﷺ that this is the best and most comprehensive *du'ā*.

[25] 'Umar رضي الله عنه would regularly read this *du'ā*.

[26] 'Abdullāh ibn 'Umar رضي الله عنهما narrates that the Prophet ﷺ used to regularly say, "O my companions! Why do you not obtain the pardon of your sins by [the means of] simple words?" The companions رضي الله عنهم asked, "O Messenger of Allāh, what are those words?" He ﷺ said, "Read the words of my brother Khiḍar رضي الله عنه." We said, "O Messenger of Allāh, what did he used to say?" He ﷺ conveyed this *du'ā*.

٤. اَللّٰهُمَّ أَنْتَ رَبِّيْ، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِيْ، وَاعْتَرَفْتُ بِذَنْبِيْ، يَا رَبِّ! فَاغْفِرْ لِيْ ذَنْبِيْ، إِنَّكَ أَنْتَ رَبِّيْ، إِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ. [مسند أحمد: ١٠٦٨١]

٥. اَللّٰهُمَّ أَسْتَغْفِرُكَ لِذَنْبِيْ، وَأَسْتَهْدِيْكَ لِمَرَاشِدِ أَمْرِيْ، وَأَتُوْبُ إِلَيْكَ، فَتُبْ عَلَيَّ. إِنَّكَ أَنْتَ رَبِّيْ. [مصنف ابن أبي شيبة: ٢٩٨٧٨]

٦. اَللّٰهُمَّ إِنِّيْ أَسْتَغْفِرُكَ لِمَا تُبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيْهِ، وَأَسْتَغْفِرُكَ لِمَا أَعْطَيْتُكَ مِنْ نَفْسِيْ، ثُمَّ لَمْ أُوْفِ لَكَ بِهٖ، وَأَسْتَغْفِرُكَ لِلنِّعَمِ الَّتِيْ أَنْعَمْتَ بِهَا عَلَيَّ فَتَقَوَّيْتُ بِهَا عَلٰى مَعَاصِيْكَ، وَأَسْتَغْفِرُكَ لِكُلِّ خَيْرٍ أَرَدْتُّ بِهٖ وَجْهَكَ فَخَالَطَنِيْ فِيْهِ مَا لَيْسَ لَكَ. اَللّٰهُمَّ لَا تُخْزِنِيْ فَإِنَّكَ بِيْ عَالِمٌ، وَلَا تُعَذِّبْنِيْ فَإِنَّكَ عَلَيَّ قَادِرٌ. [كنز العمال: ٥١٢٦]

7) O Allāh, forgive me my sins, and open the doors of Your mercy for me.[27]

8) O Allāh, forgive me my sins, and open the doors of Your grace for me.[28]

9) O Allāh, forgive me, have mercy on me and admit me into Paradise.[29]

10) O Allāh forgive me, have mercy on me, grant me well-being, guide me, give me sustenance, improve my situation, and raise my (status). Indeed, I am needy of whatever good You bestow on me.[30]

[27] Fāṭimah رضي الله عنها narrates that whenever the Noble Prophet ﷺ entered the *masjid*, he would recite this *duʿā*.
[28] Fāṭimah رضي الله عنها narrates that whenever the Noble Prophet ﷺ exited the *masjid*, he would recite this *duʿā*.
[29] As-Sāib Ibn Yazīd رضي الله عنه narrates that the Messenger of Allah ﷺ said, "This *duʿā* is sufficient for man."
[30] ʿAbdullāh ibn ʿAbbās رضي الله عنهما narrates that the Noble Prophet ﷺ would recite this *duʿā* in between the two *sajdahs*. Note: Until **وَارْزُقْنِيْ** is in Abū Dāwūd (*ḥadīth* #850), (the word) **وَاجْبُرْنِي** is in Tirmidhī (*ḥadīth* #284), (the word) **وَارْفَعْنِي** is in Ibn Mājah (*ḥadīth* #898) and the last sentence is in *Sūrah* Qaṣaṣ (Āyah: 24).

٧. اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ، وَافْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ.

[ابن ماجه: ٧٧١، مسند أحمد: ٢٦٤١٦]

٨. اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ، وَافْتَحْ لِيْ أَبْوَابَ فَضْلِكَ.

[ابن ماجه: ٧٧١، مسند أحمد: ٢٦٤١٦]

٩. اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَأَدْخِلْنِيَ الْجَنَّةَ.

[المعجم الكبير للطبراني: ٦٦٧٠، مجمع الزوائد: ١٧٤٠٥]

١٠. اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ، وَعَافِنِيْ، وَاهْدِنِيْ، وَارْزُقْنِيْ، وَاجْبُرْنِيْ، وَارْفَعْنِيْ، إِنِّيْ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ. [أبو داود: ٨٥٠ والترمذي: ٢٨٤، وابن ماجه: ٨٩٨ والقصص: ٢٤]

11) O Allāh forgive me, have mercy on me, and accept my repentance. Indeed, You are the One who accepts repentance, Most Merciful.[31]

12) O Allāh! Forgive me all of my sins, the small and great of them, the first and last of them, and the manifest and hidden of them.[32]

13) O Allāh, forgive my sin, make my home ample for me, and bless me in my sustenance.[33]

14) O Allāh, forgive my sins, broaden my moral outlook, purify my income, make me content with Your provisions, and let not my heart incline to anything that You have turned away from me.[34]

[31] ʿAbdullāh ibn ʿUmar رضي الله عنهما said, "I was sitting in the presence of the *Noble Prophet* ﷺ. He sought forgiveness one hundred times and thereafter he recited this *duʿā*."
[32] Abū Hurairah رضي الله عنه said, "The Prophet ﷺ used to read this *duʿā* in *sajdah* (prostration)."
[33] Abū Mūsā Ashʿarī رضي الله عنه said, "I came in the presence of the Noble Prophet ﷺ. He ﷺ was performing *wuḍū* (ablution). I heard him reading this *duʿā* (during *wuḍū*). After he completed his *wuḍū*, I asked, 'O Prophet of Allāh! I heard you reading this *duʿā*.' He ﷺ said, 'Is there any goodness which remains to be asked for? (i.e., no goodness was missed.)'"
[34] ʿAlī رضي الله عنه said, "The Noble Prophet ﷺ said to me, 'Should I give you 5000 goats or should I teach you such words which

١١. اَللّٰهُمَّ اغْفِرْ لِيْ، وَارْحَمْنِيْ، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ. [مسند أحمد: ٥٣٥٤، السنن الكبرى للنسائي: ١٠٢٢٠]

١٢. اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ كُلَّهٗ: دِقَّهٗ وَجِلَّهٗ، وَأَوَّلَهٗ وَآخِرَهٗ، وَعَلَانِيَتَهٗ وَسِرَّهٗ. [مسلم: ٤٨٣]

١٣. اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ، وَوَسِّعْ لِيْ فِيْ دَارِيْ، وَبَارِكْ لِيْ فِيْ رِزْقِيْ. [السنن الكبرى للنسائي: ٩٨٢٨، عمل اليوم والليلة لابن السني: ٢٨، الترمذي: ٣٥٠٠، وفيه: فِيمَا رَزَقْتَنِي مكان فِي رِزْقِي]

١٤. اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ، وَوَسِّعْ لِيْ خُلُقِيْ، وَطَيِّبْ لِيْ كَسْبِيْ، وَقَنِّعْنِيْ بِمَا رَزَقْتَنِيْ، وَلَا تُذْهِبْ قَلْبِيْ إِلٰى شَيْءٍ صَرَّفْتَهٗ عَنِّيْ. [الجامع الكبير: ١٨/ ٥٦٠]

contain the goodness of this world and the hereafter?' I said, 'O Messenger of Allāh! 5000 goats are a lot! However, (I would prefer that) you teach me these words.' So, the Prophet ﷺ taught me this *du'ā*."

15) O Allāh, forgive me my sins, my ignorance, my excesses in my affairs, and that which You know better than I. O Allāh, forgive me those sins which I committed seriously or in jest, by mistake or deliberately, and all of that (is my fault).[35]

16) O Allāh, forgive my sins that I committed unintentionally, intentionally, jokingly and earnestly. Do not deprive me of the blessings of what You have given me, and do not put me to trial by that which You deprived me of.[36]

17) O Allāh, forgive me all of my sins and transgressions. O Allāh, invigorate me, restore me, and guide me to virtuous deeds and morals. For none guides to the virtue thereof and none wards off from me the evil thereof but You.[37]

[35] Abū Mūsā Ashʿarī رضي الله عنه said, "The Noble Prophet ﷺ used to read this *duʿā*."
[36] Ubay ibn Kʿab رضي الله عنه said, "The Messenger of Allāh ﷺ said to me, 'Should I not teach you those words which Jibra'īl عليه السلام taught me?' I said, 'Yes, O Messenger of Allāh.' So, he ﷺ taught me these words."
[37] Abū 'Umāmah رضي الله عنه said, "Whenever I performed *ṣalāh* behind the Prophet ﷺ and I was close to him, I heard the Prophet ﷺ read this *duʿā* after every *ṣalāh*."

١٥. اَللّٰهُمَّ اغْفِرْ لِيْ خَطِيْئَتِيْ وَجَهْلِيْ، وَإِسْرَافِيْ فِيْ أَمْرِيْ، وَمَا أَنْتَ أَعْلَمُ بِهٖ مِنِّيْ. اَللّٰهُمَّ اغْفِرْ لِيْ هَزْلِيْ وَجِدِّيْ، وَخَطَئِيْ وَعَمْدِيْ، وَكُلُّ ذٰلِكَ عِنْدِيْ.
[البخاري: ٦٣٩٩]

١٦. اَللّٰهُمَّ اغْفِرْ لِيْ خَطَئِيْ وَعَمْدِيْ، وَهَزْلِيْ وَجِدِّيْ، وَلَا تَحْرِمْنِيْ بَرَكَةَ مَا أَعْطَيْتَنِيْ، وَلَا تَفْتِنِّيْ فِيْمَا حَرَمْتَنِيْ. [المعجم الأوسط: ٧١١٠]

١٧. اَللّٰهُمَّ اغْفِرْ لِيْ خَطَايَايَ وَذُنُوْبِيْ كُلَّهَا، اَللّٰهُمَّ انْعَشْنِيْ وَاجْبُرْنِيْ، وَاهْدِنِيْ لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ، فَإِنَّهٗ لَا يَهْدِيْ لِصَالِحِهَا، وَلَا يَصْرِفُ عَنِّيْ سَيِّئَهَا إِلَّا أَنْتَ. [المعجم الكبير: ٧٨٩٣، والمعجم الأوسط: ٤٤٤٢]

18) O Allāh forgive me whatever I have done in the past or will do in the future, whatever I have done secretly or publicly; what I did excessively and that which You know better than me. You are Al-Muqaddim (The One Who Brings Close) and Al-Mu'akh-khir (The One Who Banishes). There is no god except You.[38]

19) O Allāh, forgive us and have mercy on us, be pleased with us and accept (our good deeds) from us, admit us into Paradise and save us from Hell, and rectify all our affairs.[39]

20) O Allāh, I implore You by Your mercy which encompasses all things to forgive my sins.[40]

[38] This is part of a lengthy narration transmitted by ʿAlī رضي الله عنه in which he mentioned the *duʿās* of the Prophet ﷺ in *ṣalāh*. Regarding this *duʿā*, he mentioned that the Prophet ﷺ recited it between the *tashahhud* and *salām*.

[39] Abū 'Umāmah رضي الله عنه said, "The Messenger of Allāh ﷺ came out to us while he was leaning on a stick. On seeing him, we stood up. He ﷺ said, 'Do not stand up in the manner the Persians stand up for people of high status.' We said, 'O Messenger of Allāh! It is our wish that you make a *duʿā* to Allāh for us.' So, he read this *duʿā*. Abū 'Umāmah رضي الله عنه said that we wished that he had made some more *duʿās* for us.' So, the Prophet ﷺ said, 'Have I not made a comprehensive *duʿā* for you?'"

[40] ʿAbdullāh ibn ʿAmr ibn Al-ʿĀṣ رضي الله عنه said, "The Messenger of Allāh ﷺ said, 'The *duʿā* of a fasting person is not rejected at the time of *ifṭār* (breaking the fast).' He ﷺ then read this *duʿā*." Ibn

١٨. اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهٖ مِنِّيْ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلٰهَ إِلَّا أَنْتَ.

[مسلم: ٧٧١]

١٩. اَللّٰهُمَّ اغْفِرْ لَنَا، وَارْحَمْنَا، وَارْضَ عَنَّا، وَتَقَبَّلْ مِنَّا، وَأَدْخِلْنَا الْجَنَّةَ، وَنَجِّنَا مِنَ النَّارِ، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهٗ. [ابن ماجه: ٣٨٣٦، مسند أحمد: ٢٢١٨١]

٢٠. اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بِرَحْمَتِكَ الَّتِيْ وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِيْ ذُنُوبِيْ. [المستدرك على الصحيحين للحاكم: ١٥٣٥، ابن ماجه: ١٧٥٣]

Abī Mulaikah mentioned that [it] was the habit of ʿAmr ibn Al-ʿĀṣ رضي الله عنه [to] read this *duʿā* at the time of *iftār* (breaking the fast).

21) O Allāh, the Lord of the Prophet Muhammad, forgive my sins; extinguish the anger in my heart and, as long as You keep me alive, save me from such trying situations that can lead me astray.[41]

22) O Allāh, indeed I turn to You in repentance from my sins, I will never return to them.[42]

23) O Allāh, Your forgiveness is vaster than my sins, and I have more hope in Your mercy than my deeds.[43] (3 X)

24) O Allāh, wash away my sins with the water of snow and hail, and cleanse my heart of sins just as You cleanse a white garment of filth, and separate me from my sins as You have separated the East from the West.[44]

[41] (For the purpose of saving oneself from going astray after being guided and attracting the mercy of Allāh), the Noble Prophet ﷺ taught Umm Salamah رضي الله عنها this *duʿā* on her request.
[42] Abū Dardāʾ رضي الله عنه narrates that the Noble Prophet ﷺ said, "Whoever recites this *duʿā* will be forgiven as long as he does not commit the sin again."
[43] It is narrated from Jābir رضي الله عنه that a person came in the presence of the Messenger of Allāh ﷺ and said, "O my sins! O my sins! (How many they are!)" He ﷺ told him to read this *duʿā*. He read it. He ﷺ made him read it a second time, then a third time. After this He ﷺ said, "Stand! Allah has forgiven you."
[44] This is part of a lengthy *duʿā*. ʿĀ'ishah رضي الله عنها narrates that the Noble Prophet ﷺ would frequently recite these *duʿās*.

٢١. اَللّٰهُمَّ رَبَّ النَّبِيِّ مُحَمَّدٍ، اغْفِرْ لِيْ ذَنْبِيْ، وَأَذْهِبْ غَيْظَ قَلْبِيْ، وَأَجِرْنِيْ مِنْ مُضِلَّاتِ الْفِتَنِ مَا أَحْيَيْتَنَا. [مسند أحمد: ٢٦٥٧٦]

٢٢. اَللّٰهُمَّ إِنِّيْ أَتُوْبُ إِلَيْكَ مِنَ الْمَعَاصِيْ، لَا أَرْجِعُ إِلَيْهَا أَبَدًا. [المستدرك: ١٨٩٩]

٢٣. اَللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوْبِيْ، وَرَحْمَتُكَ أَرْجٰى عِنْدِيْ مِنْ عَمَلِيْ. (3 times) [المستدرك: ١٩٩٤]

٢٤. اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِيْ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. [مسلم: ٥٨٩]

25) O Allāh, make me one of those who, when they do an act of virtue, rejoice, and when they make a mistake, seek forgiveness.[45]

26) O Allāh, You are the One Who created my soul and You are the One Who will take it back. Its death and life are in Your control. If You keep it alive then protect it with that which You protect Your righteous servants. And if You give it death then grant it forgiveness and have mercy on it.[46]

27) O Allāh, I ask You, O Allāh, by virtue of You being One, the Only, the Self-Sufficient, Who does not beget nor is begotten, and Whom none is equal to, to forgive me my sins, surely you are Most Forgiving, Most Merciful.[47]

[45] ʿĀ'ishah رضي الله عنها narrates that the Noble Prophet ﷺ would supplicate with this *duʿā*.

[46] ʿAbdullāh ibn ʿUmar رضي الله عنهما instructed a man to recite this *duʿā* when he goes to his bed to sleep. He then said, "I heard this *duʿā* from the Messenger of Allāh ﷺ."

[47] Miḥjan رضي الله عنه narrates that the Noble Prophet ﷺ entered the *masjid* and saw that one person had completed his *ṣalāh* and was sitting in the *tashahhud* position reciting this *duʿā*. On hearing this, he ﷺ said thrice, "He has been forgiven."

٢٥. اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ إِذَا أَحْسَنُوْا اِسْتَبْشَرُوْا، وَإِذَا أَسَاءُوْا اِسْتَغْفَرُوْا. [ابن ماجه: ٣٨٢٠]

٢٦. اَللّٰهُمَّ أَنْتَ خَلَقْتَ نَفْسِيْ وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصَّالِحِيْنَ، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا وَارْحَمْهَا.

[السنن الكبرى للنسائي: ١٠٥٦٤و١٠٥٦٠، الأسماء والصفات للبيهقي: ١٢٤]

٢٧. اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ يَا اَللّٰهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ، وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِيْ ذُنُوْبِيْ، إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ . [أبو داود: ٩٨٥، بأنك الواحد: زيادة من سنن النسائي: ١٣٠١]

28) O Allāh, I implore You to raise my name, remove my burden, rectify my matter, purify my heart, protect my chastity, enlighten my heart, and forgive me my sins. I ask You for the elevated stages in Paradise. Āmīn.[48]

29) O Allāh, I beg You for that which will necessitate Your mercy, and that which will make certain for me Your forgiveness, and for safety from all sins, and for a share in every piety, and for attainment of Paradise and for salvation, with Your help, from the Fire.[49]

30) O Allāh, I seek protection in You from knowingly joining any partners with You, and I seek Your forgiveness for that which I do not know.[50]

[48] This is part of a lengthy *ḥadīth*. Umm Salamah رضي الله عنها said, "This is the *duʿā* which Muḥammad ﷺ asked his Lord."

[49] ʿAbdullāh ibn Masʿūd رضي الله عنه narrates that the Noble Prophet ﷺ would supplicate with this *duʿā*.

[50] Maʿqal ibn Yasār رضي الله عنه said, "I came into the presence of the Noble Prophet ﷺ with Abū Bakr رضي الله عنه. He ﷺ said, 'Shirk penetrates into you more silently than the walking of an ant.' Abū Bakr Ṣiddīq رضي الله عنه asked, 'Aside from establishing a deity besides Allāh, are other things also considered *shirk*?' The Noble Prophet ﷺ said, 'By the Being in Whose Hands is my soul, certainly *shirk* is more subtle than the walking of an ant. Should I not tell you of such a *duʿā* which will bring an end to (every kind) of *shirk* whether it may be a lot or a little?' Then the Noble Prophet ﷺ said, 'Recite this *duʿā*.'"

٢٨. اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِيْ، وَتَضَعَ وِزْرِيْ، وَتُصْلِحَ أَمْرِيْ، وَتُطَهِّرَ قَلْبِيْ، وَتُحَصِّنَ فَرْجِيْ، وَتُنَوِّرَ لِيْ قَلْبِيْ، وَتَغْفِرَ لِيْ ذَنْبِيْ، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلٰى مِنَ الْجَنَّةِ، آمِيْنَ. [المستدرك: ١٩١١]

٢٩. اَللّٰهُمَّ إِنَّا نَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ بِعَوْنِكَ مِنَ النَّارِ. [المستدرك: ١٩٢٥]

٣٠. اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ أَنْ أُشْرِكَ بِكَ شَيْئًا وأَنَا أَعْلَمُهُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ. [الأدب المفرد: ٧١٦، مصنف ابن أبي شيبة: ٣٠١٦٣]

31) I seek forgiveness from Allāh, the One whom there is no god but Him, the Ever-Living, the Sustainer, and I turn in repentance to Him.[51]

32) My Lord, forgive and have mercy and guide me to the straightest path.[52]

33) O Allāh, forgive and show mercy, You are the Most Honourable, the Most Noble.[53]

34) O my Lord, forgive me, and accept my repentance. Indeed, You are the Grantor of Pardons, Most Merciful.[54]

35) My Lord, accept my repentance, wash away my sin, answer my supplication, establish my proof, make my tongue righteous, guide my heart, and remove vile traits from my bosom.[55]

[51] Zayd رضي الله عنه narrates that he heard the Messenger of Allāh ﷺ saying, "Whoever says these words, all his sins will be forgiven even if he fled from the battlefield."
[52] Umm Salamah رضي الله عنها narrates that the Noble Prophet ﷺ would frequently recite this *duʿā*.
[53] ʿAbdullāh ibn ʿUmar رضي الله عنهما would recite this *duʿā* frequently.
[54] ʿAbdullāh ibn ʿUmar رضي الله عنهما said, "We would count his ﷺ recitation of this *duʿā*. He ﷺ would recite this *duʿā* one hundred times in one sitting."
[55] This *duʿā* is a part of a lengthy *ḥadīth*. Ibn ʿAbbās رضي الله عنهما narrates that the Noble Prophet ﷺ would always read this *duʿā*.

٣١. أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ، وَأَتُوْبُ إِلَيْهِ. [أبو داود: ١٥١٧، والترمذي: ٣٣٩٧]

٣٢. رَبِّ اغْفِرْ وَارْحَمْ وَاهْدِنِي السَّبِيْلَ الْأَقْوَمَ. [مسند أحمد: ٢٦٦٨٥]

٣٣. رَبِّ اغْفِرْ وَارْحَمْ، وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ. [المصنف لابن أبي شيبة: ٣٠٢٦٤]

٣٤. رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ. [أبو داود: ١٥١٦، ابن ماجه: ٣٨١٤، الأدب المفرد: ٦١٨]

٣٥. رَبِّ تَقَبَّلْ تَوْبَتِيْ، وَاغْسِلْ حَوْبَتِيْ، وَأَجِبْ دَعْوَتِيْ، وَثَبِّتْ حُجَّتِيْ، وَسَدِّدْ لِسَانِيْ، وَاهْدِ قَلْبِيْ، وَاسْلُلْ سَخِيْمَةَ صَدْرِيْ. [الترمذي: ٣٥٥١]

36) Allāh is the greatest and for Allāh is the praise. Allāh is the greatest and for Allāh is the praise. There is no god but Allāh alone, for Him is sovereignty and for Him is praise. O Allāh, direct me with guidance, protect me through Allāh-consciousness (*taqwā*), and forgive me in the Hereafter and in this [life].[56]

37) There is none worthy of worship but You, glory be to You. O Allāh, I ask Your forgiveness for my sins, and I ask You for Your mercy. O Allāh, increase me in knowledge, and do not cause my heart to deviate after You guided me. Grant me mercy from You, for indeed You are the Bestower.[57]

[56] ʿAbdullāh ibn ʿUmar رضي الله عنهما raised his hands and recited this *duʿā* on the occasion of *wuqūf* [stopping] at ʿArafāt after ʿAṣr (*ṣalāh*).
[57] ʿĀ'ishah رضي الله عنها narrates that the Messenger of Allāh ﷺ would recite this *duʿā* when awakening at night.

٣٦. اَللّٰهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ، اَللّٰهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ، اَللّٰهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ، لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ، لَهٗ الْمُلْكُ، وَلَهٗ الْحَمْدُ. اَللّٰهُمَّ اهْدِنِيْ بِالْهُدٰى، وَقِنِيْ بِالتَّقْوٰى، وَاغْفِرْ لِيْ فِي الْآخِرَةِ وَالْأُوْلٰى. [المصنف لابن أبي شيبة ت عوامة: ١٤٩٢٤]

٣٧. لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ، اَللّٰهُمَّ أَسْتَغْفِرُكَ لِذَنْبِيْ، وَأَسْأَلُكَ رَحْمَتَكَ، اَللّٰهُمَّ زِدْنِيْ عِلْمًا، وَلَا تُزِغْ قَلْبِيْ بَعْدَ إِذْ هَدَيْتَنِيْ، وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ. [أبو داود: ٥٠٦١]

38) O Allāh, forgive us, the believing men and women, the Muslim men and women. Set them and their mutual relationships aright, create mutual love among them, put faith and wisdom in their hearts, and make them firm on the religion of Your Messenger. Enable them to be grateful for Your blessings on them, and to be true to their pledge to You. Help them to obtain victory over Your enemy and theirs, O Lord of the Truth![58]

39) O Allāh, You are free from every imperfection; praise be to You. I testify that there is no god except You; I ask for Your Pardon and turn to You in repentance.[59]

[58] This is a part of the *duʿā* of *qunūṭ*. Abān ibn Abī ʿAyyāsh رحمه الله said, "I asked Anas ibn Mālik رضي الله عنه regarding the *duʿā* of *qunūṭ*. So he taught me this *duʿā* and in the end he said, 'This *duʿā* was revealed from the heavens.'"

[59] Abū Hurairah رضي الله عنه narrates that the Messenger of Allāh ﷺ said, "Whoever sits in a gathering in which a lot of vain talk occurred, and before standing up from the gathering recites this *duʿā*, then whatever occurred in that gathering will be forgiven."

٣٨. اَللّٰهُمَّ اغْفِرْ لَنَا وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ، وَأَصْلِحْهُمْ، وَأَصْلِحْ ذَاتَ بَيْنِهِمْ، وَأَلِّفْ بَيْنَ قُلُوْبِهِمْ، وَاجْعَلْ فِيْ قُلُوْبِهِمُ الْإِيْمَانَ وَالْحِكْمَةَ، وَثَبِّتْهُمْ عَلٰى مِلَّةِ رَسُوْلِكَ، وَأَوْزِعْهُمْ أَنْ يَّشْكُرُوْا نِعْمَتَكَ الَّتِيْ أَنْعَمْتَ عَلَيْهِمْ، وَأَنْ يُوْفُوْا بِعَهْدِكَ الَّذِيْ عَاهَدْتَّهُمْ عَلَيْهِ، وَانْصُرْهُمْ عَلٰى عَدُوِّكَ وَعَدُوِّهِمْ، إِلٰهَ الْحَقِّ! [الدعوات الكبير للبيهقي: ٤٣٢]

٣٩. سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ. [الترمذي: ٣٤٣٣]

40) Glorified are You, there is no god besides You. Forgive my sins and rectify my deeds. Indeed, You forgive the sins of whomever You will. You are Very Forgiving, Most Merciful. O the Forgiver, forgive me. O Grantor of Pardons, pardon me. O the Most Compassionate, have mercy on me. O Effacer of Sins, efface my sins. O the Clement, have pity on me. O my Lord, enable me to be grateful for Your blessing on me. Give me strength to excel in Your worship. O Lord, I beg You for all good and I seek refuge in You from all evil. O Lord, give me good from beginning to end. Give me a longing to meet You, without facing a harmful affliction or a tribulation leading me astray. Protect me from evil; whomever You protect from evils on that day, You have really shown mercy to. That is the supreme achievement.[60]

[60] ʿAbdullāh ibn Masʿūd رضي الله عنه said, "My desire is that this *duʿā* be read after *tashahhud*."

٤٠. سُبْحَانَكَ لَا إِلٰهَ غَيْرُكَ، اغْفِرْ لِيْ ذَنْبِيْ، وَأَصْلِحْ لِيْ عَمَلِيْ، إِنَّكَ تَغْفِرُ الذُّنُوْبَ لِمَنْ تَشَاءُ، وَأَنْتَ الْغَفُوْرُ الرَّحِيْمُ، يَا غَفَّارُ! اغْفِرْ لِيْ، يَا تَوَّابُ! تُبْ عَلَيَّ، يَا رَحْمٰنُ! ارْحَمْنِيْ، يَا عَفُوُّ! اُعْفُ عَنِّيْ، يَا رَؤُوْفُ! اُرْؤُفْ بِيْ، يَا رَبِّ! أَوْزِعْنِيْ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيْ أَنْعَمْتَ عَلَيَّ، وَطَوِّقْنِيْ حُسْنَ عِبَادَتِكَ، يَا رَبِّ! أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهٖ، وَأَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهٖ. يَا رَبِّ! اِفْتَحْ لِيْ بِخَيْرٍ، وَاخْتِمْ لِيْ بِخَيْرٍ، وَآتِنِيْ شَوْقًا إِلٰى لِقَائِكَ مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، وَقِنِي السَّيِّآتِ، وَمَنْ تَقِ السَّيِّآتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ، وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ.[المعجم الكبير:٩٩٤٢، غافر: ٩]

Abridgement of the Supplications Which were listed in the 40 *Istighfār*

The numbering of this abridgement is consistent with the numbering of the 40 *Istighfār*.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

O Allāh, I enter into Your protection and refuge from ascribing any partners with You knowingly (30) and from the evils of my actions. (1)

O Allāh, I sincerely repent and will never return to it. (22) Accept my repentance. (35) Have mercy on me and be compassionate. (40) I want Your mercy. (10) Grant me Your special mercy. (37) I ask for the causes of Your mercy. (29) Open the doors of mercy and grace. (7, 8) I ask You to make the firm decision of my forgiveness. (29)

Grant me *hidāyah* (guidance). (10) Lead me on the right path. (32) Since You have brought me on the right path, let not my heart wander. (10) O Allāh! Absolve me of my sins. (28) Forgive me in this life and the hereafter. (36) Forgive all sins, whether they are small or big, imminent or preceding, apparent or concealed. (12) Forgive my mistakes, naivety, excesses, jokes, seriousness, mistakes,

errors, and every sin that I know of (15) and those sins which I do not know of, (30) and all those sins that You know of better than I. (18) Wash away my sins with the water of snow and hail. (24) Make the distance between me and my sins, in the manner that the distance between the East and the West has been made. (24)

O Allāh, I desire forgiveness of those sins, which I had already repented from; but then I committed them again, I seek forgiveness of those promises and covenants which I gave you; but I was not able to fulfil. I also seek forgiveness on those blessings, through which I obtained strength for disobeying You. I also seek Your forgiveness for all of those good actions, through which I should have acquired Your pleasure; however, such things (like ostentation, show etc.) were mixed, in which Your pleasure is not present. (6) O Allāh include me amongst those who, when they do good, they rejoice and when they do evil, they seek forgiveness. (28) I seek protection from all evil. (29) I seek all good. (40) Make my beginning and end good. (40) Do not humiliate me, (6) do not punish me, (6) and become happy with me. (19)

O Allāh give me sustenance, (10) ordain plenty good in my sustenance, (13) make me satisfied with the

sustenance which you have given me, and whatever You have turned away from me, do not make me desire it. (14) Make my earnings pure. (14) Make me prosperous. (17) Give me the ability to value those bounties which You have given me. (40) Do not deprive me of the blessings of the bounties which You have given me, and do not place me in trials and tribulation for that which You have not given me. (16) Grant me relief in my home. (13) Make me healthy. (10) Rectify my condition (10) and my affairs. (28)

O Allāh, purify my heart. (28) Remove malice from my heart. (35) Guide my heart. (35) Clean my heart from sins in the same manner that You clean a white cloth from dirt and filth. (24) Grant me the *tawfīq* (divine ability) of *taqwā* (Allāh-consciousness) and abstinence. (36) Give me the ability to perform *ebādah* in the best manner. (40) Rectify my character. (14) Guide me to good deeds and noble character. (17) Protect my private parts. (28) Keep my tongue straight. (35) Strengthen my proofs. (35) Grant me victory. (10) Grant me respect.(28)

O Allāh, illuminate my grave. (28) I ask for *Jannah* and I beg salvation from *Jahannam*. (29) I want the highest stages in *Jannah*. (28) Grant me the desire to see and

meet You without any harmful affliction or misleading trials. (40)

O Allāh, forgive me, the believing men and women, the Muslim men and women. Rectify them and rectify their mutual relationships. Join their hearts. Fill their hearts with *Imān* and wisdom and grant them steadfastness on Your Prophet's religion. Grant them the divine ability to be grateful for the blessings You have bestowed upon them and the ability to fulfill the covenants You took from them. O the True God, give them victory over Your enemy and theirs. (38)

Hear my call. (35) Accept my deeds. (19) Accept my supplication. (28)

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَنَعُوْذُبِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ. (الترمذي)